PRESBYTERIANS

WHO THEY ARE

By

REV. S. M. TENNEY, D. D.

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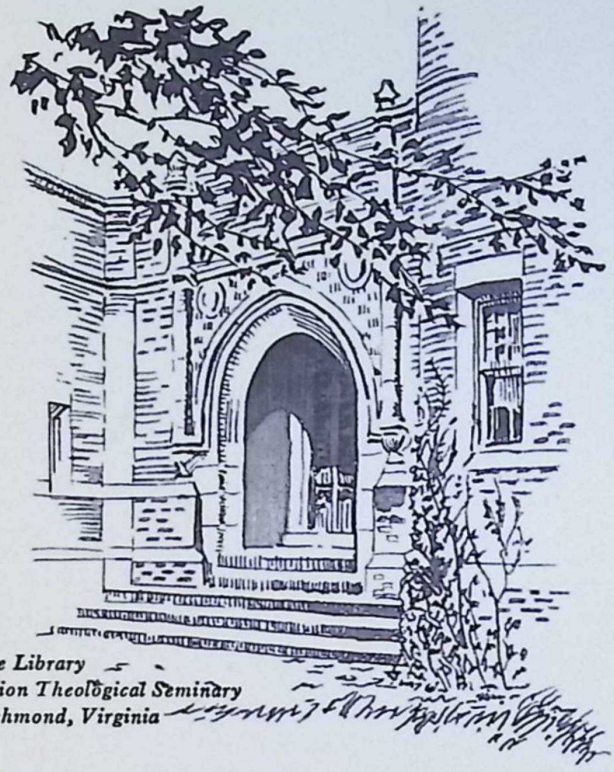

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PRESBYTERIANS

Who they are

By REV. S. M. TENNEY, D. D.

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With gratitude to God for them, these pages are dedicated to my parents, firm believers in family religion; to my father who through a ministry all my days, more than fifty years in one pastorate, preached and exemplified all that in them is contained; my mother, who had the responsibility of teaching her children daily devotions, the observance of the Sabbath, the Catechism, and of leading us at the family altar in father's frequent absence; and to my wife who has shared the trials and labors of life, and has sought to train our children to walk in the good old paths.

PREFACE.

Christianity is a confidential, loving, personal and vital relation to the Lord Jesus Christ in whom God hath provided a salvation for the sinful world. Therefore, its greatest apology is just a Christian life. Hence Paul, Peter and Jesus have said: "Ye are our epistle . . . . . Known and read of all men;" "in all things showing thyself a pattern of good works . . . . . that he that is of the contrary part may be ashamed, having no evil to say of you;" " for so is the will of God that with well doing ye may put to silence the ignorance of foolish men;" " not every one that saith Lord, Lord . . . . . but he that doeth the will of My Father;" " that they may see your good works and glorify your Father which is in Heaven."

We believe, too, that the greatest apology of Calvinism and Presbyterianism is just Calvinistic and Presbyterian Christians. Believing this we have tried to set forth just who they are, and to call them back as did the author of the Hebrews to witness to us Presbyterian Christians of to-day, how we should live.

The unity of the Presbyterian family is wonderful and as Presbyterians are much given to union, we pray this unity may become more manifest. In giving names the author has intentionally avoided giving the name of the particular Branch of the family to which the individual belongs, as he is in the family, and that is enough.

Great pains have been taken to be accurate in statement. Only in four or five instances where common report is thought to be sufficient evidence have names been given as Presbyterian without good authority. These authorities could, every one, have been cited but it was thought it would make the pages of so small and unpretentious an undertaking, too heavy with footnotes. For any corrections the author will be thankful.

To some, there may appear in these pages much of boasting and much to foster an unholy pride. As soon accuse Paul and our Lord because of the way in which they speak of Israel, or of Abraham. Far from suggesting haughtiness and pride, the rich heritage which is ours should overwhelm us with a profound sense of *humility* and *responsibility*. If these pages fail in this,

they fail in their message. However, if they fail in this message, and tend to engender religious pride and selfishness the reader is counselled to trace carefully the History of the Presbyterians and he will discover what *sinners* they are, and that they are saved, if saved at all, by the grace of God.

It would be proper to add, that the substance of all these pages has been given in an address under the auspices of the Presbyterian Historical Society of the Synod of Texas, in more than one hundred Presbyterian churches in Texas and Arkansas, and it is in response to requests repeatedly made, that it is now committed in print to the public, with the prayer and hope that the God of our fathers will use them to stir up the children to be true to the "faith of their fathers."

S. M. TENNEY

Texarkana, Texas.
Aug. 20th, 1926.

"Thou shalt remember all the way the Lord thy God led thee." (*Deut.* 8:2).

"Remember the days of old, consider the years of many generations ask thy father, and he will shew thee; thy elders, and they will tell thee." (*Deut.* 32:7).

"We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old." (*Ps.* 44:1).

"No people who fail to take pride in the deeds of their ancestors will ever do anything in which their posterity can take pride." (*Macauley*).

"With a spiritual ancestry drawn from men and women of heroic blood, with a Church history associated with many of the most interesting incidents in the annals of human history, we would be unworthy of our high descent should we suffer the record of them to perish from our memory." (*Henry M. McCook*).

PRESBYTERIANS

Who they are

SCRIPTURE READING

"They ordained them elders (presbyters) in each church." Acts 14:23.

"He sent to Ephesus and called the elders (presbyters) of the church. And . . . . he said unto them . . . . Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." Acts 20:17, 28.

"The laying on of the hands of the presbytery." I Tim. 4:14.

"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven." Heb. 12:22-23.

"Hear therefore, O Israel, and observe to do; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:3-7.

Every Christian is born of God. Because we are born of God we are of the household of God, "the whole family" of God on earth. God is our Father. We are His children. Other Christians are our "Brethren." To become His children is to put on the new man, which after God is created anew in righteousness and true holiness, is to become a *new* creature, a spiritual man which discerneth the things of God, mindeth the things of the Spirit, walketh not after the flesh but after the Spirit.

Peter boldly declares we "become partakers of the Divine nature." John is overwhelmed with rapture and with much positiveness cries out, "Behold what manner of love the *Father* hath bestowed upon *us* that *we* should be called the children of God, *and we are.*" Jesus said: "Ye are of your father . . . and the lusts of your father ye will do," "If God were *your Father* ye would love Me." This vital, living, if you please. blood relation, to God and His own, stands back of the whole of the First Epistle of John. He uses the words "Father" twelve times, "born" eight times, "children" twelve times, and "brother" thirteen times. Thinking then of how the child has the nature of the father, John has gotten the vision of his Lord and sees this new life manifesting itself in a righteous and loving disposition, in "righteousness" and "love." "Every one that

doeth righteousness is born of God." "Every one that loveth is born of God." "He that doeth not righteousness is not of God." "He that loveth Him that begat, loveth also him that is born of Him." "He that saith I love God and hateth his brother is a liar." "He that is born of God sinneth not . . . . . because *His seed* remaineth (abideth) in him." "Whoso sinneth is of the devil, for the devil sinneth from the beginning;" he has the nature of his father. John is very positive, the Christian, the child of God, conscious of this filial relation to God, with this new God-nature in him, "keepeth himself" and "purifieth himself even as He is pure." The purpose of this Epistle is to lead to assurance of life ("that ye may *know* that ye have eternal life") in the consciousness of which is the full enjoyment of fellowship with the Father and the Son Jesus Christ ("our fellowship is with the Father and with His Son Jesus Christ") and the fellow-saints, the children, and Brethren ("that ye may have fellowship with us," 1:3) and this assurance is rooted and grounded in the family relation (3:14; 5:1).

We Presbyterian Christians are members of this heavenly family. Now the interest of the whole family is greater than the interest of any member of that family. Hence, we Presbyterians as children should always realize that the interest of the whole Christian family is greater than the interest of the Presbyterian part of it.

Because we are the children of God, we are different from the world about us. We are in the world but not of it. We live apart. We live a different kind of life. And because this is true, two things follow: on the left, the manward side, there is hatred, persecution, suffering; on the right, the Godward side we enjoy the favor of God, as others do not, as Israel did, as Joseph did. Both of these thoughts need emphasis today. There has been so much talk of "smile all the while," so much singing of "let a little sunshine in" that the impression is made that to be a Christian is to have a "rollicking good time all the time." There is no easy way to life. It ought not to be so represented to man. The Lord always represented it as costly, hard, a life of denial, sacrifice and the cross. This appeal to the heroic ought to be stressed. On the other hand as truly as God dealt differently with Israel than Egypt, shielding them from the plagues, as truly as Joseph prospered because God was

with him, so truly does God make this same distinction today between them that are His own and the world, *favoring His own.* It is no new doctrine. It is as old as Noah and Abraham. God favors *His own,* prospers and blesses them even turning curses into blessings unto them because of love to them, (Dt. 23:5). Paradoxical as these two phases of life may seem to be, they should be expected as we study God's family and children, hatred and suffering, prosperity and blessing which are not common to others. And more, it is not amiss for us to expect these just in proportion to the faithfulness and devotion of His own, His children to Him.

We Presbyterian Christians are of this family of God. The interest of the whole family is greater than our own interest, and we ought always to stand in readiness to deny and sacrifice ourselves for the interest of the whole family of God. Keeping all these things in mind, let us now consider that part of the family of God to which we Presbyterians in particular belong.

Turning to the facts contained in the texts: Acts 14:23; 20:17, 28; I Tim. 4:14; Heb. 12:22-23; Deut. 6:3, 6-7; (we are not to explain in detail the contents of these texts, only to call attention to certain facts contained in them):

I—There are in these texts three terms that are in common usage among Presbyterians (a) "elders," (b) "presbytery," and (c) "general assembly." We are not now concerned with the meaning of any one of these terms, only to say that whatever else "general assembly" may mean, it represents the whole church of God, the whole body of the redeemed. Our concern is to have the fact noted that these terms are in the Bible. 2—Note, second, in the early days of Paul and Silas, 'they ordained them elders in every church." The Greek is more expressive, "according to the church," "church by church." It is a very strong expression, more emphatic than would have been the expression, "in each church," and is intended to emphasize the distributive idea, each individual organization having its own elders or presbyters. Note the plural "elders." All religious bodies in our country have "elders." The Methodists, the Baptists have elders, but they each have only one elder to the church and that is the preacher. This text, however, says in the early church "they ordained them *elders* in every church"; several to each church, without specifying how many there were to each

church. 3—Note third, to these elders in each church was committed *by the Holy Spirit*, the oversight of the church. "And he (Paul) sent to Ephesus and called the *elders* of the church at Ephesus . . . . and . . . . . he said unto them . . . 'Take heed' . . . . to all the flock *over which the Holy Ghost* hath made you *overseers.*" In perfect harmony with this, the apostle Paul writing to Timothy about the qualification of these overseers, says, "one that ruleth well his own house . . . . for if a man know not how to rule his own house, how shall he take care of the Church of God?" (I Tim.. 3:4-5). So Peter writes, "the *elders* (presbyters) which are among you I exhort . . . . . feed the flock of God, which is among you, taking the *oversight* thereof not by constraint, but willingly." (I Peter 5:1-2). We are not concerned now with what this *oversight* involved, but with the fact that *to the elders* was committed the *oversight* of the Church in the days of the apostles.

4—Note fourth, in the early days under the Elders in each church God looked to the family, to the parents to teach their children their religion. Look at these expressions: "learn first to shew piety at home" (I Tim. 5:4); "rule well his own house" (I Tim. 3:4, 5); "bear children, guide the house" (I Tim. 5:14); "if any provide not for his own, and especially for those of his own house, he hath denied the faith" (I Tim. 5:8); "if she have brought up children" (I Tim. 5:10); "and ye fathers . . . . . bring them up in the nurture and admonition of the Lord" (Eph. 6:4); "these things shalt thou diligently teach unto thy children" (Deut. 6:6). These sentiments we find in the hymn-book of Israel used by Jesus, "our ears have heard oh God, *our fathers have told us* what things thou didst in their days in the times of old." (Ps. 44:1).

5—Note fifth, those who heed His ways and honor Him have promise of prosperity, increase, and blessing.

These are all general facts and we believe have a bearing upon the church of today.

THE BRANCHES OF THE FAMILY.

Coming now to our subject, "Presbyterians, Who They Are." Here in the United States our Presbyterian ancestors came from many different lands. Some came from Ireland, some came from Scotland, some came from England, some came

from Wales, some came from Holland, some came from Germany, some came from France, some from the Alpine regions, and some from other great divisions of Europe. Growing out of these facts, and not always out of factious sentiments, and out of certain conditions developing on American soil, religious, and political, it comes to pass that there are several Branches of our Presbyterian Family in the United States. They are: the Presbyterian Church in the United States of America (which is of Scottish, Irish and English origin), the Presbyterian Church in the United States, (child of the former, growing out of the strife of the Civil War), the Cumberland Presbyterian Church, (growing out of conditions developing from the great religious revival and awakening of the beginning of the nineteenth century), the Cumberland Presbyterian Church Colored, (an attempt to meet the problems growing out of racial differences), the Associate Presbyterian Church, the Reformed Presbyterian Church (both of these importations from Scotland, where they arose as protests against the influence of the State in the Church and doctrinal laxness,) the Associate Reformed Church (an American product in an effort to unite the Associates and the Reformed), the United Presbyterian, (an American product, the result of unions between the Associates, the Reformed, and the Associate Reformed), the Dutch Reformed Presbyterians, (the fruit of the immigration of Presbyterians from Holland), the German Reformed Presbyterians, (the fruit of the immigration of Presbyterians from Germany) and the Christian Reformed, (in part the importation from Holland of those who had broken away from the State Church of Holland because of doctrinal and political views, and in part the result of a protest against doctrinal laxness of the Dutch Reformed Church of our own country, these two factions uniting). Some five years ago the Welsh Calvinistic Methodists—who were not as their name might lead one to think Methodists, but were Presbyterians from Wales—United in a body with the Presbyterian Church U. S. A., leaving no remnant, since which time there has been one less in the number of Branches to our family in this country.

It will be seen that while there is something in the old saying that wherever there is found a McGregor there will be found a McGregor Church, and wherever there are two McGregors there will be found two Churches, that is to say, there is too much of

the divisive spirit among the Scotch, and Scotch Irish Presbyterians, yet the differences between the Branches of the Presbyterian Church are not wholly divisive, or even doctrinal. They are, in part national, the fruits of importations, from countries where the Church had become indigenous. This will account for the existence of three Branches of the Church in our country: the Presbyterian Church U. S. A. (which is of Scotch, Scotch-Irish and English origin), the Dutch Reformed Presbyterian Church (which is of Dutch origin from Holland) and the German Reformed Presbyterian Church (which is of German origin from Germany). For many years these differences were very noticeable in the languages used in the public worship, as well as in the nationalities of the membership of the organizations. During the last century, however, these particular differences have disappeared.

The different Branches of our family are in part the result of efforts at union. The Associate Reformed is a union between the Associates and the Reformed, the United Presbyterian is the result of a union of three factions of the family,—the Associates, the Reformed, and the Associate Reformed Churches. The Cumberland Presbyterian Church, Colored, is the result of a sincere and serious effort to solve a perplexing problem, the race problem. The other five Branches of our family: the Presbyterian Church U. S., the Cumberland Presbyterian Church, the Associate, the Reformed and the Christian Reformed Churches are of divisive origin, the Cumberland, the Associate, and the Reformed, as now existing, being remnants, the leavings over from unions which have been consummated. There have been other and ugly divisions in our family beside and before these, but they have been healed by unions with no "leavings over", and though the growth and form of the Church have been retarded and marred, yet the union has been complete and the strength recovered.

Now that the United Presbyterian Church is introducing the singing of hymns, as well as Psalms, another small but persistent barrier is being removed and it is to be devoutly hoped and prayed that we will soon experience another union in our family.

OUR FAMILY NAME, PRESBYTERIAN.

Having called attention to the Branches of the Family, it is

to be supposed the reader would be interested to know where we got the name "Presbyterian."

We did not give it to ourselves. Other people gave it to us. Our fathers chose, in modesty and humility, to call themselves the "Reformed Christian Church," or the "Reformed Evangelical Christian Church."

Shortly after the great Reformation of the early sixteenth century had begun, there grew up some little differences between the leaders, notably with reference to the significance, the meaning of the Lord's Supper.

The followers of Luther were called Lutherans, while our fathers were called Reformed Christians or Reformed Evangelical Christians, and by these names they are generally known on the continent of Europe today. Meanwhile some developments were going on in England. The King of England was having a little family trouble. He did not find it as easy to get rid of his wife, as we do today. He appealed to the Pope of Rome for release from his wife and permission to marry another. The Pope denied him this privilege. The King at once, under the influence of certain leaders, seized upon the Reformed elements in the Church of England, and replied to the Pope: "Very well, Mr. Pope, we don't care what you say, you are not over the Church in England. I am the head of the Church in England, I'll do as I wish." His family problem was solved to suit himself.

From that hour and that day, the King of England has been the head of the Church in England. The Church is a state Church. All clergy, bishops, archbishops, deacons, archdeacons, canons, and deans are appointed under the King and his prime minister and have their livelihood from public tax from the State treasury. Hence, the Church is called the Church of England, and under the King is governed by episcopacy or bishops.

From this Church sprang the Episcopal Church of the United States, which until *after* the Revolutionary War, drew all its emoluments from tax of the British government. The King was the head of the Church.

But there were some who, in conscience, refused to so acknowledge him. They owned only one King as Head of the

Church, that was King Jesus. These were our fathers. They were called Presbyterians.

Let us turn our attention now to the passage in I Tim. 4:14, "the laying on of the hands of *the presbytery.*" The Old Testament of our Bible was written in the Hebrew language, the New Testament in the Greek language. The Greek word which in our text is translated "presbytery" is presbuterion. The Greek language has no letter "Y," it uses "U" where we use "Y." Quickly then, you will perceive that our name is just the Greek word used in I Timothy put into English letters, not a translation, in that we might err, but a transliteration. The Greek word used throughout the New Testament for elder is presbuteros which revisers and commentators translate "presbyter." An elder is a "presbyter"—a "presbytery" is a body of presbyters. A Presbyterian Church is a church governed by elders or presbyters. So when our fathers in conscience refused to own the King as head of the church, and acknowleged only King Jesus, they were called "Presbyterians," and this name came into general use very slowly. The name sprang up on English soil, and although we did not give it to ourselves, it is a Bible word, and name for the court of His Church, and we have no reason to be ashamed of it. It is a word and name that must have been *frequently* upon the lips of the Apostle Paul and his companions as they went here and there organizing churches, ordaining "presbyters" "in each church" by the "laying on of the hands of the presbytery" (presbuterion).

THE MARKS AND CHARACTERISTICS OF OUR FAMILY.

Every family has its own marks and characteristics by which it may be known. Some families are marked by the color of the hair, the color of the eyes, some by large ears, or small ears. Some years since when talking to a woman about her ancestry, in a very homely way she said: "as far as I know, and as far as my mother ever knew, all her people had a peculiar toe on the right foot." So it is with our religious family; as surely as the one family was marked by the toe, as surely as the Jew is marked by his nose, just so surely has our religious family marks or characteristics by which it may be identified.

The first of these characteristics is the emphasis which they

place upon the Family. Presbyterians are not anarchists. Presbyterians are not Bolshevists. Presbyterians are not individualists. Presbyterians believe that the *family*, not the individual, is the unit and the basis of Society, of the State, and of the Church of God on earth.

This emphasis upon the family first gives expression to itself in *Infant Baptism* at the altar of God's house. When God made the covenant with the patriarch Abraham it read, "to thee and *thy seed* after thee," "in thee shall all *families*"—note that expression "all families"—"of the earth be blessed." Peter was but giving expression to what he had been taught as a child from his mother's Bible when he closed his great Pentecostal sermon with those words, "the promise is unto you and your children." (Acts 2:39).

So when the covenant was made with Abraham, who was justified by faith, "the seal of the covenant which was by faith" was placed upon the baby, for the baby was included within the rights and privileges of the covenant. And there is no more impressive and beautiful scene to be witnessed on earth than to see a full grown man and woman, each fully possessed of the powers of reason, each with a profound conviction of the taint and helplessness because of sin, coming to the house of their God bearing in their arms a little infant, in the very dawning of its life, there at the altar of God to plead the privileges of the covenant of grace through faith in Jesus Christ, and to take upon themselves the solemn obligation to bring up the child in the nurture and admonition of their God.

The emphasis upon the family gives further expression to itself in *the erection of the Family Altar*. When Joshua had laid before Israel life and death, and bade them choose, he challenged them to action by saying, 'as for me and *my house* we will serve the Lord," and then and there was, in the language of the New Testament, set up "a church in the house." "Family worship is the beginning of social religion. The father was the first priest, the hearth the first altar, the mother and children the first worshipping congregation, and the structure which sheltered them, the first church. The home is the world's holy of holies. In the nurture and expression of true religion its place is primary and unique." (Henry Hallam Tweed, in "The Training of the Devotional Life").

So when father Peden, ancestor of the founders of the great "Peden Iron and Steel Co.", of Houston, Texas, driven out of Scotland by religious persecution, landed on the coast of Carolina, before they had raised a shelter over their heads or cooked a meal, he had the members of his family seated on the logs of fallen trees, and standing before them read from the Word of God and had family prayers.

'The cheerfu' supper done, wi' serious face,
They, round the ingle, form a circle wide;
The sire, turns o'er, wi' patriarchal grace,
The big ha'-Bible, ance his father's pride;

And 'Let us worship God', he says, with solemn air.
"They chant their artless notes in simple guise;
They tune their hearts, by far the noblest aim;

"The priest-like father reads the sacred page,
How Abram was the friend of God on high;
Or Moses bade eternal warfare wage
With Amalek's ungracious progeny;
"Then kneeling down, to Heaven's Eternal King,
The Saint, the father, and the husband prays;
Hope 'springs exulting on triumphant wing',
That thus they all shall meet in future days;

"Then homeward all take off their several way;
The youngling cottagers retire to rest;
The parent pair their secret homage pay,
And proffer up to Heaven the warm request,
That He who stills the ravens clamorous nest,
And decks the lily fair in flowery pride,
Would in the way His wisdom sees the best,
For them, and for their little ones provide;
But chiefly, in their hearts with grace divine preside.

"From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad;"

Such is the picture painted by the poet Robert Burns in 1784, as being the established custom among our fathers, before the Disciples of Christ, or the Methodist Churches saw the light of day. It is an *old* family characteristic, away back yonder in

1647, so important did our fathers think the careful observance of "family worship" that the General Assembly approved, "The Directory for Family Worship" and published it along with the "Confession of Faith," "Catechism" and "Form of Government." This Directory begins, "Besides the public worship in congregations, mercifully established in this land, in great purity; it is expedient and necessary, that secret worship of each person alone, and private worship of families be pressed and set up, ...

"The ordinary duties comprehended under the exercise of piety, which should be in families, when they are convened to that effect, are these: first, prayer and praises performed . . . . . in every family where there is any that can read the holy scriptures should be read . . . . . The head of the family is to take care that none of the family withdraw himself from any part of family-worship; and seeing the ordinary performance of all the parts of family worship belongeth properly to the head of the family, the minister is to stir up such as are lazy, and train up such as are weak, to a fitness to these exercises . . . . . .

"And in other families where the head of the family is unfit that another constantly residing in the family approved by the minister and session, may be employed in that service; wherein the minister and session are accountable to the presbytery . . . . . When persons of diverse families are brought together by divine providence, being abroad upon their particular vocations or any necessary occasions; as they would have the Lord their God with them whithersoever they go, they ought . . . . . not to neglect the duties of prayer and thanksgiving, but take care that the same be performed by such as the company shall judge fit."

The emphasis upon the family gives further expression to itself in the *Teaching of the Children the Scriptures and Catechisms of the Church.* Sometimes people professing to be liberal are heard to say, "I do not propose to prejudice my children, I am going to let them grow up and read the Bible and decide this question of being a Christian and a member of the Church for themselves."

Such a statement is in direct antagonism to and in the teeth of the commandment of God: "these things shalt thou diligently teach unto thy children"; "bring them up in the nurture and

admonition of the Lord." All of which means, don't wait until they grow up, but begin with them while they are little and "*bring them up* in the nurture and admonition of the Lord." As soon as a baby can say "da-da" and "ma-ma" it should be taught the name of its parent's "God."

In what Branch of the Protestant Church is there found a people so faithful in teaching their children the Catechisms of the Church? And what greater beginning can one conceive of for a little lad who is to go out into this wicked world than to be found at the feet of a devout and devoted Christian mother, who is teaching him, "Who made you? God." "What else did God make? All things." "What is man's Chief end? Man's chief end is to glorify God and to enjoy him forever." "What rule hath God given to direct us how we may glorify and enjoy Him? The word of God which is contained in the scriptures of the Old and New Testaments is the only rule"—mark what she is teaching that child—"*is the only rule* to direct us how we may glorify and enjoy Him."

Thomas Carlyle, the Great English essayist wrote, "The older I become, and I now stand on the brink of eternity, the deeper and more profound to me become those first words of the Shorter Catechism which I learned when a child: 'What is Man's chief end? Man's chief end is to glorify God and enjoy Him forever."

Here then is the first characteristic mark of our kindred, the emphasis upon the family at the altar of God's house with the babe, around the hearth reading the Scripture, praising and worshipping God, and with the children at the feet teaching them diligently the Scriptures and the Catechisms of the Church.

A second characteristic mark of our family is the emphasis upon the *Observance of the Lord's Day.* Our fathers read how He commanded, "Remember the Sabbath day to keep it holy"; how He enforced this command by an appeal to His own example, "for in six days the Lord created the heaven, the earth and all that in them is and rested the seventh day, wherefore the Lord *blessed the seventh day* and hallowed it"; how it is written of the Saviour whom they trusted, "and as *His custom was,* He went into the Synagogue on the Sabbath day." He reminded us that "the Sabbath was made for man and not man for the Sabbath."

In 1647 the General Assembly approved and published in its "Directory of Worship" concerning the Sabbath:—

"The Lord's Day ought to be so remembered beforehand, as that all worldly business of our ordinary callings may be so ordered and so timely and seasonably laid aside, as that they may not be impediments to the due sanctifying of the day when it comes. The whole day is to be celebrated as holy to the Lord, both in public and in private, as being the Christian Sabbath. To which end, it is requisite that there be a holy cessation, or resting all that day, from all unnecessary labors; and an abstaining, not only from all sports and pastimes, but also from all worldly words and thoughts.

"That the diet on that day be so ordered, as that neither servants be unnecessarily detained from the public worship of God, nor any other person hindered from the sanctifying that day. That there be private preparations of every person and family, by prayer for themselves, and for God's assistance of the minister, and for a blessing upon his ministry; and by such other holy exercises, as may further dispose them to a more comfortable communion with God in his public ordinances. That all the people meet so timely for public worship, that the whole congregation may be present at the beginning and with one heart solemnly join together in all parts of the public worship, and not depart until after the blessing. That what time is vacant, between, or after the solemn meetings of the congregation in public be spent in reading, meditation, repetition of sermons; especially by calling their families to an account of what they have heard and catechizing of them, holy conferences, prayer for a blessing upon the public ordinances, singing of psalms, visiting the sick, relieving the poor, and such like duties of piety, charity and mercy, accounting the Sabbath a delight."*

Our fathers realizing that man's highest welfare is in the honor, worship and service of his God; that the greatest happiness of man is in the fellowship of God, have sought to make the most of the day of the Lord, *as "made for" them.* For long years they have been wont to sing:

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*Confession of Faith and Directory of Worship pp. 487, 488, 489, 492, 493. Edition 1767.

"Welcome sweet day of rest
That saw the Lord arise."

"Safely through another week
God has brought us on our way."
"Day of all the week the best,
Emblem of eternal rest."
"From our worldly cares set free
May we rest this day in Thee."

"Come dearest Lord, and bless this day,
Come bear our thoughts from earth away."

A third family mark or characteristic is the emphasis upon *Intelligence and Education.* Our fathers and mothers read how the Saviour in whom they trusted, the Lord whom they served said, "This is the first and greatest of the commandments," wouldn't you like to know that "first and greatest of the commandments" that you might give special attention to it? "The first and the greatest of the commandments is this," "Thou shalt love the Lord thy God with all thy heart, and with all thy mind and with all thy soul and with all thy strength." "With all thy heart," but not without "all thy mind" and "all thy soul" and "all thy strength." So our fathers insisted upon putting some mind into their love for God. Hence they emphasized the importance of an intelligent leadership.

In some of our denominations even forty or fifty years ago, it was no uncommon thing to hear a minister preach who could not read his own text. During the General Conference of the Southern Methodist Church at Little Rock, Arkansas (1922) an effort was made to raise the standard required for entrance into the Methodist ministry to that of graduate of a junior college. It was defeated. A survey of all the theological seminaries of the United States, which has just recently come off the press describes the two largest theological seminaries in the United States, and tells us they admit men from the fifth, the sixth, the seventh and eighth grades of our elementary schools, give them a course in English Bible, in history, in missions, and doctrine and send them out to preach.

But the fathers of the *Presbyterian Church* from the days of John Knox and John Calvin, not to say earlier, have expected their ministry not only to be able to read the Bible in their native

tongue, but in the Latin, the Greek and the Hebrew, that they might know what they were talking about when they expounded the word "presbuteros," and be able to go up to the Greek word "baptizo" should they meet it in the middle of the street, take it by the hand, look into its face, and say, "I know you."

As early as 1623 an applicant for ordination was given extended time and required to stand examination five times before the classis of Holland was willing to lay its hands on his head and set him apart to the Ministry of God's Word. "Lay hands suddenly—'quickly'—'with haste' on no man." In ~~1871~~ 1741 the Synod of Philadelphia split wide open rather than lower their standard of education. In 1750 the Synod adopted the following resolution:

"That no candidate shall be taken on trials by any Presbytery, without a degree or a certificate from the president, and a sufficient number of tutors or trustees of some college, testifying to the sufficiency of his learning; except in cases extraordinary, in which the Presbyteries shall be accountable to the Synod for their conduct" (Records p 243).

At this time the First Presbytery of Philidelphia inquired of the Synod "whether a person without a liberal education may be taken on trial or licensed to preach the gospel." The Synod answered this in the negative. "Two years later the same question came up in this body, when an overture was presented asking, "Whether in the present state of the Church in America, and the scarcity of ministers to fill our numerous congregations, the Synod, or Presbyteries, ought therefore, to relax, in any degree, in the literary qualifications required of intrants into the ministry" (Records, pp 499 and 511).

The western country was settling up rapidly. Many of these settlers were Presbyterians. Immigration from Scotland and Ireland was extensive at this time. The people were crying, sending frequent entreaties to Presbyteries, to send them preachers. But the Presbyterian Church deemed it unwise to modify its historic position requiring an educated or prepared ministry. Temporary supplies were sent. Before the Methodist Church had arisen to make its stronghold of the itinerant system, the Presbyterian fathers at each meeting sought to meet the demands for a ministry by sending out 'circuit riders,' and requiring these

ministers to report if they had made their circuits. Many of these circuits called for the minister to be absent from home three or four months, some as long as six months, and to ride from five hundred to one thousand miles. Many of the early churches only had preaching two or three times a year. They called it a 'borrowing' system, and esteemed it better "to borrow" the pastor of a stronger church for a part of the year and let him minister to the few scattered flocks of the West than to lower the standard of its ministry.

"Confirmed" in their "views that the Millennium can not be introduced by ignorant enthusiasm, but that the best way to bring about the establishment of the *Kingdom of Light* is by maintaining an enlightened ministry" in the face of the shortage of the supply of ministers, they "raised the requirements for ordination."

In 1792 the question was raised in the General Assembly whether the two year period for 'the study of Divinity" should not be extended to three years, and "the motion carried." In later years the best of our theological seminaries have increased this to four years, and not all but many of our seminaries now refuse to admit a student for theology unless he has a college degree. All this makes plain, whatever its error in not supplying the preached Word to needy communities, the Presbyterian Church was determined to have a qualified ministry, a ministry that would merit the attention and confidence of the people as qualified to expound the Word of God.

Moreover, of the first five theological seminaries or schools founded in this country to prepare men for the ministry, three were established by Presbyterians; of the first seven seminaries, five were founded by Presbyterians. The three oldest theological seminaries in the United States are Presbyterian. It is easy to see how others won the numbers in the West by flooding the country with an unprepared ministry. Presbyterians may have erred in insisting upon education, but no man can say they did not stand for education.

The emphasis which our kindred places upon intelligence is, also, brought out in our weekly public worship. When we gather in the Lord's house on the Lord's day it is not to observe a ritual, not to hear an emotional harangue, but to worship God

intelligently and to attend unto an exposition of the greatest *Book* that has ever been committed to mankind.

Paul wrote, "I will sing with the understanding," "I will pray with the understanding," "I had rather speak five words with my understanding . . . . . than ten thousand words in an unknown tongue." (I Cor. 14:15, 19). The conspicuous part, therefore, in our public worship is the *sermon.* It is placing the emphasis upon the teaching function of the Church. This is more or less common practice now among all churches, but it has not always been so, and it is so, because of the intelligent leadership of our fathers.

This emphasis upon the intelligence manifests itself, not simply in an intelligent leadership and an instructive public worship, but in the establishment of schools and colleges. Presbyterians whether in the city, the town, the village or the rural district esteem it a duty and a privilege to educate their children.

The Book of Discipline of the Church in Scotland as formulated under John Knox's leadership provided, as early as 1571 to 1619 "for compulsory attendance of all children at school, the poor receiving their education at the expense of the congregation." From 1560 to 1646 the Scotch Parliament "provided the school masters be appointed in every parish by advice of the presbytery."

Wherever Presbyterians found footing in the early period of the Reformation, "it stressed the importance of universal education, free schools, religious training, colleges and universities." And when they came to America they insisted "religion without education is likely to become a superstition." They firmly believed that the "perpetuity of Presbyterians depended on an enlightened laity and a well-trained ministry."

The Boards of Trustees of the Second Presbyterian Church of Philadelphia in 1743 resolved:

"That all the members of the congregation be entitled to send their children to the school; and that not only such as hold pews or seats in the church, but all who worship statedly there shall for this purpose be considered as members of the Congregation. That the children of such members of the Congregation as are unable to pay for their education be admitted in pref-

erence to any others, and taught free of expense; and if necessary, that they also be furnished with books gratis."

Later we find the Synod in 1785 (four years before the General Assembly in the United States was erected) resolving "that it be enjoined on all congregations to pay a special regard to the good education of children, as being intimately connected with the interests of morality and religion," "that the Presbyteries in appointing ministers to supply vacant congregations require it as an indispensable part of their duty, to visit at the same time the schools, and require at the next meeting of Presbytery an account of their fidelity in this respect, and of the state of the schools, and that in these schools effectual provision be made for the education of the children of the poor."

A recent writer has compiled a list of sixty institutions of learning founded by our Presbyterian fathers before 1800, in this list are to be found, Princeton, Dartmouth, Hampden-Sidney, Tusculum, Washington, Washington and Jefferson, Bingham, Union College (Schenectaday, N. Y.).

A fourth characteristic of our Presbyterian family is the *Simplicity in Worship*. Long years ago Calvin wrote: "We must always carefully insist that simplicity and order be observed in the use of ceremonies, so that the clear light of Scriptures be not obscured by them."

In 1555 John Knox at Frankfort openly declared at great risk to himself that, "he for one would never consent" to the English Prayer-Book "being the service book of the Frankfort exiles," whom he was serving. He was described as "that runnagate Scot who did take away the adoration or worshipping of Christ in the sacrament." He positively refused to bow at the altar to take the Lord's Supper declaring it was too much like the Roman Catholic worship of the host. At no point was the break with Rome and the modified Romanism of the Church of England more noticeable and outspoken than in the form of worship. No form of worship should be required of any Presbyterian Church. So Presbyterians have no ritual, no prayer-book. Their book of forms is called a "Directory for Worship" and specifically states that it is not binding on any Church as an order or form of worship, but is optional, and merely suggestive.

Knox and our Presbyterian fathers refused to submit to a uniform Prayer-Book, refused to bow when entering their seats in the house of worship, refused to bow at the altar for Sacrament, refused to commit themselves to responsive readings, refused to allow "Amens" throughout the worship. They insisted, as the Confession of Faith would have it that "the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, or the suggestions of Satan, under any visible representative or any other way not prescribed in the Holy Scripture."

Has the reader ever thought how well all this is emphasized in the very house of worship? If one in a strange city were to enter a house of worship and see an altar with burning candles, an image here and an image there, he would need ask no questions, he is either in a Roman Catholic or an Episcopalian church. Should he enter a house and find a dressing room here and a dressing room there, with robes, rubber boots, towels, and a pool here, he would need ask no questions, he is either in a Baptist or Disciples of Christ church. Should he enter and find no altar with candles, no images, no dressing rooms, no pool but an altar rail with a cushion at its feet, he would need ask no question, he is in a Methodist church. Should he enter a house and find no altar, no images, no dressing rooms, no pool, no altar rail with cushions at its feet, just a plain auditorium with a plain platform, a reader's desk and the Word of God on it, he would need ask no question, he is either in a Presbyterian or Congregational church.

When Jesus Christ hanged on Calvary the veil of the temple was rent from top to bottom, and our fathers insisted that we are all kings and priests unto God and have direct access unto the throne of His Mercy and Grace. Hence they have urged upon us simplicity of worship.

A fifth characteristic of our Presbyterian family is *the Doctrine they teach. Always and everywhere Presbyterians have been noted for their emphasis upon the supremacy and the primacy of God.* Always and everywhere God is and must be first, "none other before Him." All things were made by Him and for Him. His purposes are supreme. Man—His highest creature—has for *his chief end* the glory of God. Given a God

who is infinite in His Being, was before all things, by whom all things were created, and necessarily He is sovereign, His laws are supreme and His righteous will sovereign. His sovereignty is over all, and none can stay His hand or say unto Him 'What doest Thou'? Given a God who is infinite in His Being, His intelligence, and His moral character, who looks before He leaps, who thinks before He acts, who plans before He executes, and predestination is a necessite sequitur. Given a God who is supreme, and man who acknowledges this supremacy and His sovereignty becomes a very real, a glorious experience, the primacy of the Bible, His Word, follows, the urge of prayer, the assurance of salvation in His hands, and glory.

Of John Knox it was said, "here lies a man who feared none but God"; the Psalmist wrote, "in God have I put my trust I will not be afraid what man can do unto me," "when I cry unto Thee then shall my enemies turn back, this I know for God is for me;" (Ps. 56:9, 10) while Paul wrote, "if God be for us who can be against us." Exalting God, the Presbyterian's daily rule is to "seek *first* the Kingdom of God and His righteousness." His daily prayer is, "*Thy* Kingdom come, *Thy will be done* on earth as it is in Heaven." While in the lowliness and humility of a dependent, his constant attitude is,

"Not unto us O Lord, not unto us,
But unto Thy name do we give glory."

A sixth characteristic of our Presbyterian Family is the way they conduct their household, *the Way they Govern Themselves.* There is none to lord it over them, no bishop, no pope. There is no mob or crowd rule. The youngest child in the church is of equal rights with the oldest man.

But we believe in the fullest exercise of wisdom, intelligence, and experience of grace. Hence we meet together, men, women, and children, all with equal rights, and after praying for God's guidance, we select from among ourselves the more intelligent, wiser, more experienced in grace, whom the Bible calls "elders," and to these we commit the oversight of our House or Church. "Not a novice," says the Bible, "men who rule well their own houses." These elders are all of equal authority. The ministers are all of equal authority. The Church chooses its own minister. This was a right earnestly contended for in the six-

teenth century. So the government of our Church is democratic, and yet representative, if you please democratico-republican, that is, one in which the government is by representatives and these representatives elected by the Church.*

With some Churches or denominations each organization is separate and distinct from all others. With us, we are distinctly a family, united, one whole, and each organization is but a part of the whole.

It matters then very little where you meet Presbyterians, whether in this or some other country, whether they are U. S. As., U. Ss., C. Ps., or some other Branch of the family, as truly as the nose marks the Jew so truly will you find these six marks *taken together* will identify them.

WHO THE PRESBYTERIANS ARE.

Having given the marks of the family let us now consider who they are:

AN OLD CHURCH.

First they are the oldest body of Protestantism. In its inception Methodism may date from 1739, or from 1744, Wesley's first conference in England. But at that time it was regarded "only as a religious society and not a Church." (Buckley's Hist. of Meth. Ch. pp 139, 142).

"American Methodism as a movement" began in New York about 1768, the "first American Methodist conference" being held in Philadelphia July 14, 1773 where ten were present. But the Methodist Church as an independent organization and a denomination dates from December 1784.

The Baptist Church, as we know it, dates from 1647, some say 1644, some say from the baptism of Roger Williams in 1639.

The Episcopal Church dates from 1534.

The Lutheran Church dates from 1527 (Jacob's Hist. Luth. Church) and in the inception of the movement from 1517.

But a year before Luther posted his theses on the Cathedral

*"Here is Superiority without tyranny, parity without confusion, and subjection without slavery" (Order and Government of the Church of Scotland by Alexander Henderson, 1641).

door, Ulrich Zwingli was preaching the reformed gospel in Switzerland, while years before, Hus had proclaimed it in Bohemia, and before Hus the Waldenses, who are identified with our Church, were preaching this glorious gospel up and down the valley of the Alpine region.

In 1555 the Church had gone beyond the borders of Switzerland and Germany and was organized in Paris; in 1559 the Reformed Synod of France was organized and there were 2150 organizations in France. In 1560 the Church in Scotland organized its General Assembly. More than thirty years before the settlement of Jamestown an effort was made under Admiral Coligni to plant a Protestant Colony of French Huguenots on North American soil. "In 1562-64 settlements of French Huguenots were effected in Florida, only to be destroyed with savage ruthlessness, by the Spaniards" (Woodrow Wilson's American Hist. Vol. 1 p 19).

In 1624 more enduring efforts were made to transplant the Church to American soil. The great Walloon Huguenot celebration of 1924, which the Federal Government marked by issuing a special half dollar and three separate series of postal stamps, was commemorative of the landing of the Dutch-French Presbyterians in 1624 on Manhattan Island. They organized a church now in existence, the oldest Presbyterian church in our country—the Collegiate Reformed Church of New York City. Peter Minuit, their governor general was an elder, and Peter Stuyvesant, one of his successors was an elder. By 1685 there were 29 Dutch Reformed churches and "not less than 13 Presbyterian churches of English or Scotch-Irish origin on Long Island: Southold, 1641; Southampton, 1641; Hempstead, 1645; Easthampton, 1652; Newton, 1660; Huntington, 1665; Bridgehampton, 1670; Satonket, 1671; Jamaica, 1672; Rye, 1677; Bedford, 1680; Westchester, 1685; and Eastchester, 1685; all these beside others in Maryland, or elsewhere. By 1776 there were 120 of these Dutch Presbyterian Churches, beside many German, English, and Scotch-Irish organizations scattered over the entire land.

A UNIVERSAL CHURCH.

Who are the Presbyterians? They are the most universal Branch of Protestantism.

The two largest denominations in the United States, are the

Methodist, 8,700,007, and the Baptist, 8,227,225. (Statistics of January 1925). But seven-eighths of the Baptists in the world are in the United States, and three-fourths of the Baptists in the world are south of the Mason and Dixon line in the United States, while just 50,000 short of half of this three-fourths are negroes. More than one-third of all the Methodists in the world are members of the Methodist Episcopal Church, commonly known as the Northern Methodist Church while five-sixth of all Methodists in the world are in the United States.

But our Presbyterian Family is not provincialized. They are found in every State and Territory of the Union, in every province in Canada, in Greenland, in Labrador, across the ocean in Ireland, in Scotland, in England, in Wales, across the English Channel in Holland, in Belgium, in France, in Switzerland, in Portugal, in Spain, in Germany, in Austria, in Hungary, in Italy, in Greece, in Czecho-Slovakia, in Jugo-Slovakia, in Moravia, in European Turkey, in Poland, in Russia, in Asiatic Turkey, in Syria, in Arabia, in Persia, in India, in Siam, in China, in Korea, in Japan, in Formosa, in every province in the Australasian Islands, in Madagascar, in North Africa, in Egypt, in Central Africa, in South Africa, in Porto Rico, in Cuba, in the great republics of South America, in Central America, in Mexico, in the Philippine Islands, and in the Southwestern Sea Islands.

You may encompass the earth, East and West, rest awhile and then tour it North and South recuperating in the hospital at Point Barrow, of the Arctic regions, the fartherest point north where civilized man is known, but you will not come to a country of importance where will not be found Presbyterians. You will find many a land with no Episcopalians, with no Lutherans, no Methodists, and no Baptists. There are no Lutherans in Scotland, no Baptists in Siam, Korea, Persia and other lands. The population of Scotland is 4,904,000, of these 1,290,377 are Presbyterians. There are as many Presbyterians in Scotland as there are Baptists in all the world outside of the United States. There are as many Presbyterians in Austria-Hungary as there are Baptists or Methodists in all the world outside the United States. There has been no Baptist or Methodist work in France*

*A recent report says: "Including Alsace and Lorraine, which are now provinces of France, there are in that country one thousand and

until since the World's War, but there has been Presbyterian worship there since the days of John Calvin, and the present President is of our faith, as is the queen of Holland, the President of Czecho-Slovakia, and the rulers of other countries. If any division of Protestantism has done anything to demonstrate that God hath made of one blood all nations of the earth, to tear down national prejudice, and carry the message of peace and good will *among all mankind,* regardless of race, the Presbyterians are the people.

A GREAT MISSIONARY CHURCH.

This leads right up to our next point: Who are these Presbyterians? They are the great missionary Church of Protestantism, who have labored to carry the gospel to *all* nations.

They were the first to undertake foreign missions. Not Luther, but Calvin pushed the cause of the Reformation among the nations of the earth.* Our Presbyterian ancestors organized the first Missionary Society. They were the first to translate the Word of God for the heathen. They furnished the first missionary martyrs. They sent missionaries to Brazil in 1557, to Formosa in 1627, to the Australasian islands in 1624, to American Indians in 1643, and to Africa in 1797. As early as 1758 the Dutch had translated the entire Bible in Malay. George Candidus landed in Formosa May 4, 1627, by 1628 as many as one hundred twenty-eight natives could repeat the Lord's Prayer. In 1629 Robert Junius arrived, the natives were supplied with

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thirty-eight Protestant churches. Of these six hundred and forty-eight are Reformed Presbyterian churches, two hundred and sixty-one are Lutheran, forty-nine are Free Churches; twenty-nine are Baptist; twenty-three are Methodist, and thirty-one are independent and mission churches". (Presbyterian of the South, Richmond, Va., Aug. 11, 1926).

*The Dutch Reformed took active and forward part in foreign missions with the opening of the seventeenth century. "But where were they to get ministers who would go into their far-away possessions? Who would brave the awful dangers of the seas from shipwreck and pirates and the equal dangers of the land from fever and savages? Feeling this want, they asked the Classes (presbyteries) of Holland for advice. At first it seemed to them it would be sufficient were they to aid some young men to enter the ministry. In 1603 they determined to seek for two ministers to preach in India. In 1605 they determined to pay the ex-

Catechisms. Headquarters were established at Sakan, now Toiwanfoo. John Barius, Van Breen, Olaf, Daniel Gravius, and others served in Formosa and many suffered persecutions in 1661. A copy of the Gospel of Matthew was translated for the natives and is preserved in the University of Leyden, Holland.

Justus Heurnius in 1618 wrote a book to interest his fellow countrymen, the Dutch, in missions, went to Batavia in 1624, advocated from answers 82 and 85 f the Heidelberg Catechism the separation of Church and State, was imprisoned, was poisoned by the Mohammedans, but spent his last days translating the Book for these natives and writing in behalf of missions.

Presbyterians were the first to do foreign mission work, they promoted and organized the first foreign Missionary Society, they do missionary work in more countries, have more missionaries, give more for missions, and more per member for missions. They do more missionary work among the pagans,

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penses of four students, if they could be found, but no one applied until the next year. It was very evident that matters could not continue in that way or they would get no ministers for their colonies. Different plans were suggested to supply the need. In **1610** a few capable men, pupils of **Prof. Walaeus,** the professor of theology at Leyden were approached . . . . . the classis of Delft gave it as its opinion (1614) **that the only way to supply the need would be by founding a Missionary Seminary for the express training of missionaries** . . . . — a very farsighted opinion . . . . . soon carried out . . . . . The University prepared a plan drawn up by Walaeus, who all along had been the moving spirit in missions . . . emphasis was laid on the choice of candidates . . . on their training. As to the first the candidate must be of age, have a certificate from his classis or consistory or from several reliable persons . . . . was to practice self-control, fasting, prayer, visitation of the sick . . . . these would prepare him for work among the heathen. Besides their ordinary studies the students were to be careful to gain a knowledge of the Jewish, Mohammedan and heathen religions so as to be able to meet these enemies in the colonies. They were also to study the Malay language so as to be able to speak to the natives . . . . . and on April 1, 1622 it was decided to found such a Missionary Seminary" which was done and it continued to exist and serve for ten years. Many foreign missionaries were sent out from it whose names and services are known.

"The first minister ever ordained by the Protestants especially for foreign missions was Casper Wiltens who went to Amboyna in 1615, laboring there till 1625 . . . . The first minister who was pastor of a congregation of converted Malays was Dubbeldryk, whose services in Malay were begun August 3, 1620." (See Famous Missionaries of the Reformed Church, J. I. Good, pp 21-26.)

among the Mohammedans, among the Roman Catholics and among the Jews.

A LIBERAL CHURCH.

To carry on this work it might be expected they are the most liberal Branch of Protestantism. "A man who has for years been one of possibly a dozen to head every subscription list for (such) philanthropic projects and undertakings" in Chicago said, "that out of seventy-five names which could always be found upon such lists, three-fourths of them were those of men of the Presbyterian Church." One of the denominations of our country has gotten a great deal of free advertising out of what has come to be known by all as the "Seventy-five Million Dollar Campaign." They boasted a large undertaking. With much eclat they announced they had "gone over the top," and made it "Ninety-two millions." After five years of constant diligent and persistent effort, using the strongest leaders they could command, to collect this, the campaign closed November 1924 with something more than $58,000,000. collected, and during this same time one Branch of the Presbyterian Church, just half as large, does about as much and no one says anything. Take up your paper and read; the Baptist Church South gave for benevolences in 1924, $9,487,314.00, while the Presbyterian Church U. S. A. gave $10,427,337.00; the Baptists South have 3,494,189 members and the Presbyterians U. S. A. have 1,786,898. The total gifts of the Baptists were $34,533,132.00 and the total of the Presbyterians U. S. A. were $56,958,003.00.

The United Stewardship Council has compiled the following statistics of what the churches contributed per capita in 1924:

Communion	Budget Benev.	Cong'l Exps.	All Purposes
1—United Presbyterian	$15.28	$20.11	$36.92
2—Presbyterian, U. S. (S)	9.11	18.45	31.82
3—Moravian, North	8.31	13.74	22.05
4—Reformed in America	6.73	22.70	31.55
5—Presbyterian, U. S. A. (N.)	5.84	22.38	31.88
6—Baptist, North	5.76	17.42	23.88
7—Presbyterian in Canada	5.74	17.68	24.04
8—Methodist in Canada	5.30	17.59	23.24
9—Christian	5.21	8.87	14.08
10—Methodist Episcopal (N)	4.87	19.08	24.78
11—Protestant Episcopal	4.72	26.43	32.38
12—Lutheran Synodical Conference	4.58	12.74	17.36

Communion	Budget Benev.	Cong'l Exps.	All Purposes
13—Evangelical Church	4.08	21.91	29.89
14—Lutheran, except 12 and 19	3.95	12.27	16.22
15—Church of Brethren	3.92	10.47	14.39
16—Baptist in Canada	3.90	14.50	18.40
17—United Brethren	3.74	13.34	17.08
18—Congregational	3.69	21.20	29.36
19—United Lutheran	3.69	14.33	18.02
20—Reformed, United States	3.48	12.64	13.38
21—Baptist, South	2.72	7.17	9.88
22—Disciples of Christ	2.38	9.49	11.87
23—Methodist Protestant	1.97	11.40	13.38
24—Methodist Episcopal (S)	1.40	———	16.05
24 Communions	$ 4.11	$15.76	$20.68

A short time since the treasurer of a certain very large Church of another denomination sent forth in a daily paper of wide circulation an annual statement itemizing the offerings of his Church—which should it be named would be recognized anywhere in the United States—and giving the total as $118,000., closed with a eulogistic paragraph saying this was the largest amount given by a single Church in one year since the day of Jesus Christ. This statement was challenged, and behold a little Presbyterian Church just one-third as large and another just one-fourth as large, each had been for several years giving that much or more to foreign missions.

AN UNCHANGED CHURCH.

Who are these Presbyterians? They are the most unchangeable in polity, in doctrine and in life of all the Branches of Protestantism. Of late years both Methodists and Episcopalians have greatly modified their polity in the recognition of the laity. Methodists have passed from a more or less rigid episcopacy to a presbyterianized-episcopacy. Dr. A. H. Newman, historian of the Baptist Church, tells us in the early part of the last century that Church in this country was prevailingly Arminian, to-day it is prevailingly Calvinistic. A few years since the Episcopalian and Lutheran Churches were Calvinistic, today they are for the most part Arminian. But the Presbyterians, though never so progressive, are still true to the government and doctrine of their fathers with the same Confession of Faith, the same Shorter Catechism and the same Heidelberg Catechism which have been in use for generations, and urging their chil-

dren to commit these Catechisms. Just think! each of these Presbyterian Churches, *now in the twentieth century,* offers prizes each year to its children to commit to memory the Shorter and Heidelberg Catechisms which their great-great-great-great-great-great-great-great-great-great-great grandparents learned!*

To some it may seem that they are very old-fogy, and that the moss has grown on their backs. The same old doctrines! The same old Catechism, nearly three hundred years old! But if this be considered seriously, it means that our fathers under the illuminating guidance of the Holy Spirit, were enabled so rightly to discern the meaning of the Bible as that their understanding of it has endured, not for decades, but for centuries.

It is said that once an old Scotchman was overheard praying: "O, Lord grant that I may always be right, Thou knowest I am hard to turn." Whether for good or ill—God grant that it may be for good, to keep them loyal to the truth of His Word—Presbyterians *are* "hard to turn." Possibly it should be called the grace of persistence. Teaching perseverance as a vital doctrine in her system, possibly this is the practice of it.

A PROGRESSIVE CHURCH.

Paradoxical as it may seem, our kindred are a most pro-

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*From the annual roll of honor of "The Christian Observer" of Louisville, Ky., we have collected the following figures with reference to the recital of "The Shorter Catechism" and "The Child's Catechism" throughout the Southern Presbyterian Church for the last ten years:—

	Shorter Catechism	Child's Catechism
1916	767	1826
1917	713	1573
1918	458	1217
1919	388	1324
1920	629	1577
1921	883	2211
1922	1178	2801
1923	940	2517
1924	927	2530
1925	954	2157
Total	7837	19733

Assuming that many study these Catechisms and fail to recite the whole at one sitting and that many study them who only memorize them in part, and that these are practically all children it will be seen that in a generation of thirty years it is no mean number that is committing the old Catechisms of our fathers.

gressive Branch of Protestantism. Not to speak of the championing of the cause of God and the people in defiance of kings, queens, and armies, not to speak of the leadership in education in behalf of the laity, the masses and the poor, of the laying of the foundations of our country, the most aggressive in the world, the leadership in the struggle for religious liberty,* of their leadership in establishing the American Bible Society,† the American Tract Society, the American Sunday School Union, agencies which have served well the whole advance guard of Christianity, of the leadership in the emancipation of the slaves of our country, and of the world.†† . . . . . .

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*The impression of "the oldest known corporate seal of any American Presbyterian Church," may be seen at the Presbyterian Historical Society rooms in Philadelphia on an old deed issued by the "trustees of the Presbyterian Church of Monmouth County, N. J., May 5th, 1760." It is an eight pointed star with the figure of a tree in the center surrounded by the motto, "Religious Liberty." Mark these words, "Religious Liberty." Some years before, religious liberty had been legally granted in our land. " 'In the Second Book of Discipline,' approved by the General Assembly of 1578, the hand of Andrew Melville draws a distinction between the civil and the ecclesiastical power . . . . . 'Jesus Christ' the book declares, 'has appointed a government in His Church distinct from civil government, which is to be exercised in His name by such as He has authorized, and not by civil magistrates or under their direction. The frontiers that divide these two sovereignties are clearly drawn: 'Civil authority has for its direct and proper object, the promotion of external peace and quietness among the subjects; ecclesiastical authority, the directing of men in matters of religion and which appertains to conscience. The former enforces **obedience** by external means, the latter by spiritual means.' " (Master Robert Bruce, by D. Macnicol, p 104).

†Elias Boudinot, Presbyterian elder, brought about the organization of the American Bible Society and was made its first President.

††Garrison, the great agitator of the emancipation in the United States was a member of Lyman Beecher's Church. But as early as 1806, The Reformed Presbyterian Church of North America in their testimony (the announcement of what they believed) condemned the error, "that it is lawful for civil rulers to authorize the purchase and sale of any part of the human family as slaves." Six years before Garrison begun his agitation, the Southern Presbytery of this Reformed Presbyterian Church enacted the following resolutions: "First, that slavery as it exists in the United States is unmoral; and that it is under all circumstances prohibited by the principles and practices of this Church. Second, that no application for membership to any session under the direction of Presbytery by persons possessing slaves shall hereafter be attended to till the connection betwixt such persons and slavery be righteously dissolved. Third, that no wife of a slave-holding husband shall hereafter be admitted

of the leadership in behalf of teetotal—temperance,* of the leadership of the modern world in behalf of peace,† but to think of more recent advances, the initiating of Mother's Day, which it is hoped, has done much to strengthen the ties of the home, the initiation of the modern rural Church work, the Church publicity movement, the Stewardship campaign with its Every Member Canvass, for the setting and reaching of the ideal of more for others than for ourselves,†† the closer relations between

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to the communion of the Church, except by a public renunciation of the principles and practice of slavery and the session admitting her having previously consulted the Presbytery as to the propriety and expediency of such admission. Fourth, that all members of the Church having persons of color at their disposal be required forthwith to petition the Legislature of the State for the emancipation, and to become their guardians, if necessary. Fifth, that all members of the Church having persons of color at their disposal, and not obtaining from the State the liberty of emancipation, be required to act toward such persons of color as freedmen, and to give them lawful compensation for their services according to justice and equity. Sixth, that all members having under their care persons of color in a state of minority be required to act toward them and to raise them in all respects as white minors, according to the laws of Christianity . . . . . Eighth, that a committee of three or more persons be appointed within each congregation under the direction of Presbytery, whose business it shall be to carry the above resolutions into effect, and to give, from time to time, to the Presbytery faithful reports of their proceedings." How well all this was carried out, one only needs to read of the discipline in many churches, and the exodus of the Reformed Presbyterians from one part of the country to another.

The prime cause of the English government dispensing with slavery, was a publication by Rev. J. L. Wilson, missionary to Africa, and afterward Secretary of Foreign Missions in our Church.

*Rev. Thomas Poague Hunt was the first teetotal lecturer of our country. The great Temperance Reformation in the United States "has been traced back to Dr. Benjamin Rush's celebrated essay on "The Effects of Ardent Spirits on the Human Mind and Body." The mother of Dr. Rush was a devoted member of The First Presbyterian Church of Philadelphia, he was an alumnus of Princeton, chief agent in securing Dr. John Witherspoon as President of Princeton, leading spirit in founding Dickinson College, and in bringing its first President, Dr. Nisbet, from Scotland. "The White Ribbon" now recognized everywhere as a temperance badge, was first used in the Bethany Presbyterian Church, Philadelphia, known as John Wanamaker's church, and from here the movement promoted for its general adoption. (See Minutes Assembly, U. S. A., 1885, p 665).

†See The Presbyterian of the South, December 23, 1925.

††"The United Presbyterian Church and Its Work in America."—(W. E. McCullough, p 122.)

the laborer and the Church, the allotment of definitely assigned territory among the Christian forces in the effort to reach the heathen, the establishment of the New Testament Pocket League, the Family Altar League, and much else that cannot be enumerated here. All this should be expected of a people who emphasize intelligence.

A CHURCH THAT HAS SUFFERED FOR HIS SAKE.

In the Book we read of "martyrs," of those who "have resisted unto blood," who were "faithful unto death." Among these of modern times our Presbyterians lead. They have suffered more martyrdom than all others combined. Some of our present day denominations have no martyrs roll. They "have not yet resisted unto blood," (Heb. 12:4). It is true here and there among them some noble souls have suffered and lost their lives in the foreign field. No doubt their sacrifices were made because they were serving Him. To be seized, confronted with persecution, and death on the condition that they give up their peculiar religious tenets, this they have not experienced. But who is there that has not heard of the massacre of St. Bartholomew's Day, of the galley-slaves, and exiles of the sixteenth and seventeenth Centuries? These were our spiritual ancestors. There were no Disciples of Christ, no Methodists then. Though they might have been and were persecuted in their early days, the Baptists were not among those that were led as "sheep to the slaughter."

Much is being said to-day of resisting Romanism, but who are they that have resisted and are now resisting Romanism? The strongholds of Romanism are in Europe, in France, in Belgium, in Spain, in Italy, in Austria-Hungary. The churches of our land have not been and are not facing them, but our fathers took the trenches on the front line centuries ago, and their children have never retreated, while thousands of them, not only of years ago but of more recent years, have been lost in "no man's land." We have heard much of the crosses planted on the battlefields of France by the American Expeditionary Forces, yet these were but few compared to the crosses which have been planted on the battlefields of glory under the leadership of King Jesus by our kindred, the Huguenots of France, the saints of Scotland, the saints of Persia, the Waldenses and others on the

front line. To them death was no unexpected event, taken by the onrush of wild heathen hordes, but it was deliberately chosen, and thousands went "steadfastly toward" it "counting it all joy" "to suffer for His sake." If the blood of the martyr be the seed of the Christian Church it ought to be easy to understand why the Presbyterian Church persists through the centuries.

WORLD LEADERS.

Who are these Presbyterians? They are the most influential Branch of Protestantisms in the world leadership. The Christian world has steadily and constantly moved toward our ideals of emphasizing the family, our ideals of education of the ministry, our ideals of the rights of the laity, and our ideals of government. Witness the placards of the Stewardship campaigns of Baptists, Methodists and others. The governments set up during the last hundred and twenty-five years have not been monarchies, they have not been democracies, but *republics*. It is the Republic of Mexico, the Republic of Brazil, the Republic of Argentine, and other republics of Latin America, the Republic of China, the Republic of Germany, and the Republic of Czecho-Slovakia. Had these governments been influenced and modeled after the ideals of the Disciples of Christ, the Baptists, or the Congregationalists, they would have set up democracies like that of Sparta. Had they modeled after the ideals of Roman Catholics, Episcopalians, or Methodists, they would have set up monarchies, or modified monarchies.

Whatever may be said of the World's Peace League all will agree that World government reached its highest peak at the Versailles Conference, when the map of Europe was rewritten, and the streams of history were turned into new channels. And who were the men of greatest influence about that table? Were they not Woodrow Wilson, Robert Lansing, A. J. Balfour, Sir Wm. Haig, Lord Robert Cecil, General Smuts—every one of whom was a Presbyterian elder. Lord Robert Cecil has said that Woodrow Wilson was the father of the "League of Nations," that Wilson gave it its name, that Wilson told him he gave it its name because all the conditions were such as to make him think

of the old Scottish "League and Covenant." It matters not then what may become of the Peace League, as long as history is truly written, it will be inseparably associated with Presbyterians.

PRESBYTERIANS INFLUENTIAL IN CREATING, SHAPING AND MOULDING THE SPIRIT OF AMERCA.

Several years since when the writer was selling Bibles and Testaments to help make his way through college, late one summer afternoon he stopped at a country home, where he was met by a middle-aged woman. After every effort had been made to get the woman to buy a Book, as if questioning the sincerity of my efforts, she asked if I was a Christian. I answered, "Yes." She then asked, "Well, what Church are you a member of?" I said, "Presbyterian." With perfect astonishment, she said "Presbyt'on, why I never hear'n of 'em, when did them folks start up somet'n new?" Strange, very strange indeed, that one could live in this country and in this enlightened age, and not know the Presbyterians, who have done more than all others combined to make, shape and mould the spirit of America which to-day is the most dominant force in the twentieth century, and in the world.

First, because they constituted by far the majority of the early settlers of the country in its infantile and formative period. The Dutch, the Germans of Pennsylvania, and the Scotch-Irish easily constituted the backbone of the country until well past 1776. Cotton Mather in his *Magnalia* asserts that before 1640 more than four thousand Presbyterians had come to New England. From 1660 to 1688 during the reign of Charles II, who hated Presbyterianism because of its republican principles, and abolished the Presbyterian Church, many sought refuge in America. French Huguenots were also refugeeing to America at this same time. The migration of the Scotch-Irish continued steadily from 1715 to 1775. In 1728 it was estimated 4200 men, women and children had been shipped in three years. Then came the famine of 1740 and for several years as many as twelve thousand left Ulster annually for America. From 1725 to 1768 two hundred thousand of these sterling Protestants came to our shores. Dr. D. Gregg, a careful historian, says, "When we came to the

times of the American Revolution the Scotch-Irish formed almost if not altogether, one-third of the entire population of the American Colonies." (Makers of the American Republic, p. 148) To these are to be added the Dutch Reformed who had organized their first church in 1628, and by 1776 had 120 organizations, and the German Reformed, who constituted a large settlement in Pennsylvania, having organized their first church in 1737.

The first to take open and formal steps avowing an inclination to independence were the Presbyterians of Virginia and North Carolina. At Abingdon, Va., Jan. 20, 1775 they declared:—

"We are willing to contribute all on our power if applied to constitutionality, but cannot think of submitting our liberty or property to a venal British Parliament or a corrupt ministry. We are deliberately and resolutely determined never to surrender any of our inestimable privileges to any power on earth but at the expense of our lives. These are our real though unpolished sentiments of liberty and loyalty, and in them we are resolved to live and die." (American Presbyterianism, C. A. Briggs, p 347).

The committee which met near the present Abingdon was made up almost entirely of men who were members of the two congregations of "Rev. Charles Cummings, as follows: Colonel William Christian, chairman; Rev. Charles Cummings, Colonel William Preston, Captain Stephen Trigg, Major Arthur Campbell, Major William Ingliss, Captain Walter Crockett, John Montgomery, James McGarock, William Campbell, Thomas Madison, Daniel Smith, William Russell, Evan Shelby, and William Edmundson. To the second Continental Congress which was soon to meet this committee sent an address which contained the following:

". . . . . we by no means desire to shake off our duty or allegiance to our lawful sovereign, but on the contrary, shall ever glory in being the loyal subjects of a Protestant prince descended from such illustrious progenitors, so long as we can enjoy the free exercise of our religion as Protestants and our liberties and properties as British subjects. But if no pacific measures shall be proposed or adopted by Great Britain and our enemies will attempt to dragon us out of those inestimable privileges which we are entitled to as subjects, and to reduce us to

slavery, we declare that we are deliberately and resolutely determined never to surrender them to any power upon earth, but at the expense of our lives."

These words of defiance were written probably by Rev. Charles Cummings himself and were adopted by the men to whom he spoke and preached from the pulpit every Sunday. (Southern Presbyterian Leaders, H. A. White p 117).

The Mecklenburg Declaration adopted at Charlotte, N. C. May 20th, 1775 said:

"Resolved, that we do hereby declare ourselves a free and independent people, are and of right ought to be a sovereign and self-governing association, under the control of no power other than that of our God and the general government of the Congress. To the maintenance of which independence we solemnly pledge to each other our mutual co-operation, our lives, our fortunes, and our most sacred honor."

And who were these men that so solemnly declared themselves "free and independent?" Abraham Alexander, an elder in Sugar Creek church, presided, John McKnitt Alexander, an elder, was clerk, William Kennon, elder in Hopwell church, Ephraim Brevard, elder in Center church and Rev. Hezekiah J. Balch, pastor of Poplar Tent church, were the committee appointed to draft the resolutions. Of the twenty-seven members of the convention, nine were elders, one a minister, and all were members of the Presbyterian churches of the near neighborhood. These open declarations were made more than a year before the Declaration of Independence of July 4th, 1776, and several months before General Washington and Thomas Jefferson espoused openly the cause of independence. They were still hopeful of other settlement.*

The signers of the Declaration of Independence of July 4th, 1776, who were they? Rev. John Witherspoon, Presbyterian minister and President of Princeton College, Richard Stockton,

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*As late as August 1775 Mr. Jefferson said: "I would rather be in dependence on Great Britain, properly limited, than on any nation on earth, or than **on no nation.**" In May 1776 Washington said: "When I took command of this army (1775) **I abhorred the idea of independence.**" Let the facts of history stand and tell their own story as to whom the prestige and glory for our independence belongs.

Presbyterian elder, who gave four acres of land on which Princeton Theological Seminary is located and himself served as a member if its Board of Directors; Abraham Clarke, elder of the church, Elizabeth, N. J., trustee 1986-1790; Francis Hopkinson,* Reformed Presbyterian who translated his Church's hymnbook from Dutch to English for her use; Philip Livingston, Reformed Presbyterian, father-in-law of two of the most eminent ministers of his Church; Matthew Thornton, elder Londonderry church, who gave the lot on which his church was erected; James Smith, charter member of the Presbyterian church, York, Pennsylvania; James Wilson, charter member of First Presbyterian church, Carlisle, Pennsylvania, born in Scotland, educated in St. Andrews, Glasgow and in Edinburgh; Thomas McKean, whose ancestors were from Scotland, was educated under Rev. Francis Allison, married to a Presbyterian by a Presbyterian minister, a member and trustee of the First Presbyterian church, in the graveyard of which he was buried in Philidelphia; Benjamin Rush and John Adams whose names are on the roll of the old First Church, Rush a chief promoter and founder of a Presbyterian college; Burton Gwinnett, who was connected with the old Midway church, Georgia. There were but fifty-six signers to that great document, two were infidels, twelve are known to be Presbyterians, and others may have been, probably were. When the old Liberty Bell sounded forth her message, that has ever seemed so dear to the American citizen, it was William Hurrie, an humble member of the old First Presbyterian church, Philadelphia who pulled the rope.

The Presbyterians were the social force to solidify the peoples of the colonies which was absolutely necessary to the undertaking of the Revolution. Though not so much as now, yet even then the population of the country was cosmopolitan—English, Dutch, French, Irish, Scotch, German, Swiss and other nationalities. Each of these had come from countries where the government was monarchial. The Dutch were restricted in settlement to portions of New York and Pennsylvania, as were also the Germans. The French were scattered along the Atlantic coast. The English were strongest in New England, Eastern Pennsylvania and portions of Virginia. The Scotch-Irish, a hardy

*A recent publication speaks of Francis Hopkinson as the first American composer.

frontier seeking people were scattered over the whole land. The Quakers were English, but were limited in their settlement to Eastern Pennsylvania. They were, by their creed, very strict pacifists and refused to go to war for conscience sake. The Episcopalians—as we now know them—were English, members of the Church of England and looking to the government of England for their emoluments, were almost altogether loyalists. This, every student of American history in the high school, ought to know. The Methodists, then less than twelve hundred strong, were still members of the Church of England and were loyal to the English government. The Lutherans were all Germans. No English of Scotch-Irish were Lutherans then. The Baptists were almost altogether English and in a very limited measure Scotch-Irish. The Congregationalists were almost to a man English—the Church being of English origin. But the Presbyterians were strong among all these peoples, the Scotch, the French, the Germans, the Swiss, the Scotch-Irish, and even the English. They were found in the whole length and breadth of the land. They were not provincialized. They were not limited to any one nation. They had members of all nationalities constituting our population. To a degree which we now can never realize, they were the cementing force of the colonies, the bond that held the country together during the Revolution and enabled it to present a united front to England. The Presbyterians had already demonstrated to America "that what was possible in religious affairs was possible in civil affairs, viz., a union of all parts of the land, and a union by representation—a federal union."

The Presbyterians fought and won the independence of our country. To them, not more than any others, but more than all others, we owe the existence of our Republic. Those who so solemnly pledged themselves for independence, when the hour for action came, were on the fields of Bunker Hill, Cowpens, King's Mountain, and all along the line. "The battles of Cowpens, of King's Mountain, and, also, the severe skirmish known as Huck's defeat are celebrated as giving a turning to the contest of the Revolution. General Morgan who commanded at Cowpens, and General Pickens who made all the arrangements for the battle, were both Presbyterian elders, and nearly all the men under their command were Presbyterians. In the battle of King's Mountain, Colonels Campbell, Williams, Cleveland, Shelby, and

Sevier, as, also, Colonel Hamilton and Major James, were all Presbyterian elders, and the body of their troops were collected from Presbyterian settlements.

At Huck's defeat, Colonel Bratton and Major Dickson were both Presbyterian elders. Major Samuel Morrow was for fifty years a ruling elder in the Presbyterian Church." (Scotch-Irish Seeds in American Soil, Craighead, p. 342).

The battles in the neighborhood of Charleston, S. C. were led by Francis Marion of Huguenot descent, five of his captains were elders in the Hopewell church, while Major John James, an elder of the Indiantown church, and others from nearby churches did noble service—William Martin, a Scotch-Irish preacher, was seized and put in prison. At Winnsboro, N. C. he was brought before Cornwallis and the British commander said: "You are charged with preaching rebellion from the pulpit—you an old man and a minister of the gospel of peace, with advocating rebellion against your lawful sovereign, King George III!" "Martin fixed his eyes on Cornwallis and said: I am happy to appear before you. For many months I have been held in chains for preaching what I believe to be the truth. As to King George, I owe him nothing but good will. I am not acquainted with his private character . . . . . As a King he was bound to protect his subjects in the enjoyment of their rights. Protection and allegiance go together, and when one fails the other cannot be expected. The Declaration of Independence is but a reiteration of what our (Scotch) covenanting fathers have always maintained." (Southern Presbyterian Leaders, H. A. White, pp. 154, 158).

"At the battle of Cowpens on the left line stood a company of riflemen from the Presbyterian congregations of Rockbridge County, Virginia, led by Gilmore, Caruthers, and McCorkle, on the right end of the line a company from Augusta County, Virginia led by Tate and Buchanan, further down the slopes of the hillside where Cunningham's Georgians and Samuel McDowell's North Carolinians, William Washington's Virginia Cavalry and James McCall's South Carolina Cavalry guarded the flanks. It was almost entirely a Presbyterian army. Morgan and Pickens, the Presbyterian elders, went among the men to see that every gun was ready; then with sleepless eyes they prayed to Almighty God through the night and asked him to give them the

victory. When the day dawned, Pickens was again among his men at the front, telling every third man to fire while two held their guns in reserve.'' Tarleton advanced and made the attack. McDowell and Cunningham delivered their fire. Pickens gave the word and the British officers fell. Tarleton's men came forward with their bayonets. Morgan met them, William Washington encompassed them on the right and rear and nearly all the British were captured.

In July 1780 Captain Huck led his British cavalry into Bethesda congregation, York county, South Carolina of which John Simpson was minister. They began to abuse the women and children. ''Mary McClure, a young girl, mounted a horse and rode rapidly across the country to General Sumpter's camp. There she told her brothers about the cruelty of Captain Huck. A force of about two hundred and sixty riflemen, most of them from John Simpson's two congregations, led by William Bratton, Edward Lacey, John McClure, Andrew Neill, and McConnell urged their horses through the forest and came upon Huck at Williamson's plantation.'' At early dawn July 12, 1780, the crashing report of their rifles was heard in the British camp. Every bullet went straight to its mark. Huck was killed and his forces routed. (White's op-cit. pp. 147, 158, 160.)

''On the 23rd of September, 1780, occurred one of the most fateful events of American history. Early on the morning of that day, Major John Andre, a brilliant young officer of the British army, having spent a portion of two preceding days with General Benedict Arnold in perfecting plans for the treasonable surrender of West Point, with all its military stores, including nearly the entire stock of powder of the American army, was approaching Tarrytown, New York. He was within sight of the British army, and in less than an hour or so unless delayed, would be safe and the death knell of American liberty would be sounded. Suddenly, at the very moment when he was rejoicing over the thought that all danger was behind and that his commission had been successfully executed, he was confronted by three young Americans—Isaac Van Wert (twenty years of age), his cousin, David Williams, and John Paulding. Placing him under arrest and declining his offers of large sums of money for his release, they sent him to their commander, Lieutenant Colonel Jameson. The world knows the tragic fate of Andre on October 2, and the

triumph of the American cause; it knows less of the heroic young men whose disinterested patriotism, superior to the lure of British gold, brought to naught the treasonable plannings of the traitor Arnold, and saved American freedom from receiving what in all probability would have been a fatal blow.

In view of their service on this memorable occasion, the State of New York gave a farm to each of these young men. They received the thanks of Congress, a pension of $200 per annum for life, and each a silver medal on which were engraved the words "Fidelity" and "incit Amor Patriae." Also the State of Ohio named three of its northwestern counties, Paulding, Williams and Van Wart, in honor of these three faithful patriots.

Isaac Van Wart (as noted above, the name somtimes was spelled Van Wert) was born in Greenburg, New York, in 1760, and was engaged in farming in Westchester County. He died at Mt. Pleasant, New York, Friday, May 23, 1828. The following year a monument was erected in the Greenburg Presbyterian church, of which church he was choir leader and an elder.

He was buried on Sabbath May 25, and his funeral sermon before an unusually large audience, was preached from Revelation 14:13, by Rev. David Remington, who died in 1833-34. The original manuscript of this sermon is now in the possession of the Presbyterian Historical Society, Witherspoon Building, Philadelphia, and was donated to that institution in January 1881, by Mrs. Esther Rutgers Remington, the aged widow of the minister, nearly half a century after her husbands' death." (Harry Pringle Ford, The Presbyterian, June 3, 1926.)

Throughout the country, the Carolinas especially, the war was considered a religious war and directed against the Presbyterians, their places of worship were demolished, their homes destroyed, and especial pleasure was found in burning their hymn books and Bibles.* Sir Horace Walpole declared on the floor of the English Parliament, "Cousin America has run off with a

*"Wherever the British found David's Psalms in "metre," they regarded them as evidence that the owners were hostile to the King, and encouraged rebellion. This was true of the ministers of the Presbyterian Church throughout the country, at the time of our revolutionary struggle. They preached the duty of resisting tyranny, and cheered their people in the midst of the conflict. Revs. Patrick Alison, in Baltimore, William Tennent, in Charleston, George Duffield, in Philadelphia,

Presbyterian parson." The whole war was so completely effected by the *uniform* alignment of the Presbyterians with the cause of independence that the war was called in England, "The Presbyterian Rebellion." Dr. Robert Ellis Thompson, for many years identified with the University of Pennsylvania and a great student of history, says: "The members of the Presbyterian Church bore the brunt of the struggle for independence, from the Hudson to Savannah." (American Ch. History. Ser. Vol. VI, p. 69.)

The Presbyterians were the first to openly and formally declare themselves for independence. They were leaders among the signers of the Declaration of Independence. A Presbyterian rang the Liberty Bell, July 4th, 1776. The Presbyterians *uniformly* supported the Revolution, and gave to the ranks of the army Generals Stark, Morgan, Pickens, Michael Simpson, James Crouch, John Armstrong, P. B. Porter, Greene, Joseph Reed, Wm. Davidson, Colonels N. Scudder, Campbell, Williams, Cleveland, Shelby, Sevier, Marion, Hamilton, and many others. The Presbyterian Church of Woodbridge, N. J., gave its pastor and fifty-one of its members, many of whom became commissioned officers. The church at Elizabeth, N. J. had more than forty of its members promoted as commissioned officers. The little mission church away out west, at Pittsburg, gave six of its officers, who were made commissioned officers of the army. The Surgeon General of the army was a Presbyterian. The Engineer was Presbyterian, the Chief of Transportation was Adam Boyd a Presbyterian. Baron Steuben, whom President Wilson in his History of the American People calls the "drill-master" of

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John Miller in Dover, and James Ward, in Virginia, led the way in vindicating the cause of American freedom. Others served in the army as chaplains. Dr. McWhorter served in that capacity in Knox's brigade, while it lay at White Plains, and often had General Washington among his hearers. James F. Armstrong joined a volunteer company while a candidate for the ministry, and soon after his ordination, was appointed by Congress chaplain of the second brigade of the Maryland forces. Rev. John Blair Smith, teacher, and afterward President of Hampden Sidney College, served as captain of a company of students at the battle of Cowpens. Rev. James Hall, of North Carolina, and subsequently pioneer missionary in the valley of the Mississippi, was captain of a company formed principally of his own congregation; and such was his reputation that he was offered the commission of Brigadier General." (Life of R. Donnell, by D. Lowry, pp 12-13, ed. 1867.)

Washington's forces, was a Presbyterian elder and served as Clerk of his Session. John Laurens, whom General Washington directed to draw up the articles of capitulation at Georgetown when Cornwallis surrendered, was Presbyterian. The President of the Congress which set the seal of peace and independence to America was a Presbyterian elder, Elias Boudinot.

With all this, is it any wonder that General Washington, who when in New York, and Philidelphia, could not stay with his own but must abide in the home of a Presbyterian minister, should say when defeat was staring him in the face, "Should it come to the worst, I will fall back . . . . . and make my stand among the Scotch-Irish Presbyterians."

Some one has said, "When I wish to find the name of a Revolutionary soldier, I go to a Presbyterian graveyard"

Rufus Choate, eminent orator, speaking of John Knox's stay in Geneva under the influence of John Calvin said: "I ascribe to that five years in Geneva an influence which has changed the history of the world. I seem to myself to trace to it as an influence on the English character, a new theology, a new politics, another tone of character, the opening of another era of time, and liberty. I seem to myself to trace . . . . . the battle of Bunker Hill, the independence of America." Bancroft, the great historian, said: "He that will not honor the memory and respect the influence of Calvin, knows little of the origin of American independence."

In all this wide land of ours, there are none that can sing with sweeter strains than Presbyterians:

"My country, 'tis if thee,
Sweet land of liberty,
Of thee, I sing;
Land where my fathers died,
Land of the pilgrim's pride,
From every mountain side
Let freedom ring."

The Continental Congresses which blazed the way for our great constitution, which the late Lord James Bryce, the greatest ambassador of England to the United States, declared to be the greatest governmental document ever written, these Continental

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Congresses were from the beginning and throughout their continuance, made up largely of Presbyterians and Presbyterian elders. There were John Witherspoon, Hugh Williamson, an elder who had been educated for the ministry, Elias Boudinot, Henry Laurens (both of whom were president of the Congress), Joseph Reed (who often presided), William Livingston, Phillip Livingston, John Dickinson, Richard Stockton, Jacob Green, John Bayard, Matthew Thornton, Abraham Clark, every one of whom were elders, Francis Hopkinson, Nathaniel Scudder, Gunning Bedford, Thomas Henderson, James Smith, James Wilson, Nathan Brownson, Benjamin Rush, Thomas McKean, John Adams, Moses Bloomfield, J. D. Sergeant. Only two men sat continuously through all these congresses, they were Thomas McKean, and Charles Thomson, the secretary of the Continental Congress, who was a devout elder of the First Church, Philadelphia, and who translated the Bible from the Septuagint into English, and published a Harmony of the Gospels.

That these Presbyterians had a large part in determining the form of our federal government is further evident from the government which was established. Had the form of government been influenced by that of Methodism or Episcopacy it would have been a modified monarchy. Had it been determined by the governmental ideals of the Congregationalists and Baptists, who though few in numbers were making themselves much heard, it would have been a pure democracy, and the federal government would never have been established for there was much effort to keep the colonies apart. It is strange, very strange that there should have been set up a government so diverse from that of all other churches and so like that of the Presbyterian. It is strange that there should be such a near parallel between the government set up and that of the Presbyterian Church. It cannot be said that the Presbyterian Church modelled after the government of the United States, for it had existed here in our own country one hundred and fifty years before the United States or Federal Government was established, while in Scotland, in Holland, in France, in Switzerland and other countries it was well established more than two hundred years before the Federal Government of the United States came into being; longer than our government has yet stood.

As the seed of wheat comes to its greatest perfection in the

ripened grain, so doctrine, teaching, training, and heritage come to their ripest and most perfect fruitage in the character of the individual. Individuals are given social, industrial, financial and political advancement because of fitness and influence, and once elevated to higher position the sphere of influence is consciously or unconsciously felt and increased.

Judged by this standard, Presbyterians have greatly influenced our nation, far exceeding anything that might have been expected from their number. In so far as our fathers have been faithful in their covenantal relations with God it is to be expected that He would give them favor and influence with man, as He did Joseph. It would be strange if He did not do so.

The United States have had thirty Presidents and many Vice-Presidents. Of these Andrew Jackson, Martin Van Buren, James Buchanan, James Polk, Abraham Lincoln, Grover Cleveland, Benjamin Harrison, Theodore Roosevelt, and Woodrow Wilson have been of Presbyterian affiliation.* Andrew Jackson, Martin Van Buren, Benjamin Harrison, and Woodrow Wilson were elders. Only seven men have made the race for the Presidency three times; they were: George Clinton, J. Q. Adams,

*John Quincy Adams was a regular attendant at and a trustee of the Second Presbyterian church, Washington, D. C., and personally made loan of money which provided the manse of the church. (Life of Daniel Baker, pp. 107-111). John Adams' name appears on the Records of the First Presbyterian church of Philadelphia, as an attendant.

"Certainly President William Henry Harrison was a trustee in the Presbyterian Church of Cleves, Ohio, in which his wife was a member. The pulpit Bible bears her name. Hanging on the wall of the Church is the framed deed, signed by W. H. Harrison, and his wife Anna Cleves Harrison, with their two sons, John Scott Harrison and Benjamin Harrison as witnesses. (John Scott Harrison was the father of the Benjamin Harrison who became President). John Scott, son of William Henry Harrison grew up in the Cleves Church, became an elder, and Sabbath School Superintendent and Congressman, and his eight children, including the Benjamin who became President, were all baptized in the Cleves Presbyterian Church. The wife of President William Henry Harrison was Anna Cleves Symmes, daughter of John Cleves Symmes, owner of the immense 'Symmes Purchase,' so vigorous a Presbyterian that their descendants with occasional exceptions have been and are Presbyterians. William Henry Harrison attended the Presbyterian Church with his wife at Cleves, Ohio, and at Vincennes, Ind., and held in his arms for baptism at Vincennes John Scott Harrison, the first Presbyterian babe baptized in Indiana." (See letter Rev. E. P. Whallon, Ph. D., D. D., LL. D., Pastor Cleves, Ohio, dated March 30th, 1927).

Andrew Jackson, Martin Van Buren, Grover Cleveland, William J. Bryan, and Theodore Roosevelt, and six of the seven were Presbyterians. Five times both President and Vice-President were of Presbyterian affiliation:

Andrew Jackson and Martin Van Buren.
James Buchanan and J. C. Breckenridge.
Benjamin Harrison and Levi P. Morton.
Grover Cleveland and Adlia Stevenson.
Woodrow Wilson and Thomas R. Marshall.

Not to tabulate all the Vice-Presidents, let it suffice to say: more than one-third of the whole number have been Presbyterians, and of the last nine, six were Presbyterians.

In 1824 there were of Presbyterian affiliation on the national ticket, three: Andrew Jackson, John C. Calhoun and Martin Van Buren;

In 1882 three: Andrew Jackson, John C. Calhoun and Benjamin Rush;

In 1832 five: Andrew Jackson, William Wirt, Martin Van Buren, John Sergeant and William Wilkins;

In 1836 two: Martin Van Buren and Hugh L. White;

In 1840 two: Martin Van Buren and J. K. Polk;

In 1844 three: J. K. Polk, J. G. Birney and T. L. Freylinghuysen;

In 1848 one: Martin Van Buren;

In 1856 two: James Buchanan and J. C. Breckenridge;

In 1860 three: Abraham Lincoln, J. C. Breckenridge and John Bell;

In 1864 two: Abraham Lincoln and George McClellan;

In 1884 two: Grover Cleveland and B. F. Butler;

In 1888 three: Grover Cleveland, Benjamin Harrison and L. P. Morton;

In 1892 three: Grover Cleveland, Benjamin Harrison, and Adlai Stevenson;

In 1896 two: Wm. J. Bryan and C. A. Hobart. (Wm McKinley was Methodist, but the son, grandson, and great-grandson of Presbyterians);

In 1900 three: Wm. J. Bryan, Adlai Stevenson, and Theodore Roosevelt;

In 1904 two, Theodore Roosevelt and H. G. Davis;

In 1908 two: Wm. J. Bryan and J. S. Sherman;

In 1912 Theodore Roosevelt, Woodrow Wilson, Thomas R. Marshall;

In 1920 Franklin Roosevelt;

In 1924 J. W. Davis, Miss Marie Brehm (of the Prohibition party).

In 1892 the candidates for President on the Republican and Democratic tickets, and the candidate for Vice-President on the Democratic ticket were all Presbyterians. Mr. Cleveland was the son of a Presbyterian minister, Mr. Harrison was the son-in-law of a Presbyterian minister, Mr. Stevenson was the father-in-law of a Presbyterian minister; Mr. Quay who was chairman of the Executive Committee and managed the campaign for the Republican party was the son of a Presbyterian minister, and Mr. Calvin Brice, chairman of the Executive Committee and manager of the Democratic party was the son of a Presbyterian minister.

Since 1884 there has not been a single national campaign that there was not from one to three on the ticket headed for the White House who were Presbyterian. There have been twenty-one national tickets with Presbyterians on them, and six times the candidates for President on both party tickets were Presbyterian.

Since the last edition of "Who's Who in America" was published there has been much said about the large place minister's sons have in it. Speaking to this point recently Bishop Hughes of the Methodist Episcopal Church is reported to have said: "The Democratic party has never elected a presidential candidate who was not the son of a minister." He might have just added, "and the son of a Presbyterian minister."

Then there are the great Secretaries of State: Martin Van Buren, an elder, Edward Livingston, Hugh S. Legare, James Buchanan, John C. Calhoun, (whose father was an elder), Wm. M. Ewarts, F. T. Freylinghausen (an elder), Thomas F. Bayard, John W. Foster (an elder), Richard Olney, William Jennings Bryan (an elder), and Robert Lansing (an elder). The Attorney Generals: John Breckenridge (an elder), Richard Rush, Wm. Wirt (an elder), Benjamin F. Butler (an elder), Hugh

S. Legare, Wm. M. Ewarts, Richard Olney and T. W. Gregory (an elder). The Secretaries of War: Henry Knox, Timothy Pickering, Wm. H. Crawford, Isaac Shelby, Johon C. Calhoun, P. B. Porter, Benjamin F. Butler, John Bell, William Wilkins, J. M. Schofield, Stephen B. Elkins; the Secretaries of the Treasury: Alexander Hamilton, R. Rush and Howell Cobb; the Postmaster Generals: Ebenezer Hazard, Timothy Pickering, Horace Maynard, D. M. Dickinson, John Wanamaker and Wm. L. Wilson; the Secretaries of the Navy: T. W. Gilmer, W. A. Graham, W. C. Whitney, J J. Crittenden, James C. Dobbin, and T. H. Newberry; the Secretaries of the Interior: Thos. M. T. McKinnon, Alexander H. H. Stuart, Hoke Smith, D. R. Francis; the Secretaries of Labor: W. B. Wilson and J. Davis; the Secretary of Commerce: Wm. C. Redfield; and the Secretaries of Agriculture: James Wilson who served longer as a member of the President's cabinet and in one port-folio than any other has ever done, and the late H. C. Wallace.

There are the members of the Supreme Court: James Wilson, John Blair, Brockholst Livingston, Henry Baldwin, Robert C. Grier, S. J. Field, Wm. Strong, Joseph P. Bradley, Jno. M. Harlan, Stanley Matthews, George Shiras, Mahlon Pitney and others.

A letter just received from the Assistant Director of the United States Mint, Washington, D. C., gives a complete list of the Directors of the Mint from 1793 to date, the first seven of these, covering a period from 1793 to 1873, eighty years, are, as follows: Henry De Sausurre, David Rittenhouse, Robert Patterson, Samuel Moore, R. M. Patterson, J. R. Snowden, and James Pollock, ~~every~~ one of whom ~~were~~ Presbyterian.

If the Presbyterians predominated in influence and service during the Revolutionary War they were to the front in the wars of 1812, 1861-65, in the Spanish-American war, 1898, and in the world war. The hero of the war of 1812 was Andrew Jackson, an elder. The religion of George B. McClellan, Thos. J. Jackson, Alexander Stephens, Generals Cobb, D. H. Hill, J. B. Gordon and Joe Wheeler, all elders, is too well known to feel the need of writing of it here. General Marsh on the front line and in the councils of Versailles, Henry P. Davison at the head of the Red Cross work at home, were elders, as were many others.

Look at those other posts of service: The first of our Fed-

eral Commissioners of Education, Gen. John Eaton, who served longer at that post than any other; Joseph Henry first Secretary of the Smithsonian Institute, which position he held from 1846 to 1878; Timothy Pickering, originator of West Point; Robert Fulton, inventor of the steamboat, Matthias W. Baldwin, builder of the great Baldwin locomotive (whose every successor for three links as head of this plant has been a Presbyterian); Cyrus McCormick, inventor of the reaper; Richard Morse, who made the lightning to talk; Remington and Underwood, great manufacturers of the typewriter; Patterson (son of Presbyterian minister), who made the Cash Register to serve the whole business world, and many others who have done a like service to humanity.

Look into the field of education. Elsewhere you have been told about the Presbyterians as pioneers of education in founding the colleges and seminaries of our land. Bancroft, the great historian, has said "John Calvin is the father of the American School System." But this is because Calvin was the father of Knox, and to Knox the disciple of Calvin and Scotland belong the real honor of founding the American School System. The Educational Encyclopedia says Scotland is entitled "to the credit of having first established schools for primary instruction to be supported at the public expense." Knox gave the free school and compulsory education to Scotland and Scotland gave them to America. It would be interesting to take them state by state but we cite only a few instances:

All presidents of Princeton University since 1746, the presidents of the University of Pennsylvania from 1779 to 1852, with short lapse, the presidents of the University of North Carolina from 1789 to 1868, the presidents of the University of Georgia from 1810 to 1859, the presidents of the University of Kentucky from 1869 to 1910, the Chancellor of New York University from 1839 to date and the first presidents of many other institutions have been Presbyterians. McGuffey and Gildersleeve, authors of the McGuffey's reader and other school books, and of the Latin and Greek books we all used a few years ago were, the one a Presbyterian minister, the other a Presbyterian minister's son.

The great publishers of our land who have done so much to provide reading for us, Charles Scribners, Fleming H. Revell

(both elders), the founders of the Nelson, McMillan, and Appleton Companies were Presbyterians.

The great philanthropists who blazed the way for Carnegie and Rockefeller, Bonner, Dodge, Stuart, Lenox, Roberts, John S. Kennedy, Mrs. Russell Sage, and Andrew Mellon were of our family.

The great religious leaders: the Chairman of the general committee of the American Revisers of the Bible, the Chairman of the Old Testament Committee and the Chairman of the New Testament Committee; the great revivalist: Jonathan Edwards and the Tennents of 1741, Caldwell, James McGready and others of 1800, the leaders of the revivals of 1837 and 1856, Wilbur Chapman, W. E. Biederwolf, W. A. Sunday, John McNeil, Gypsie Smith; the great pioneer home missionaries: David Brainerd, John Brainerd, Timothy Hill, Daniel Baker, Robert Donnell, Marcus Whitman, and H. H. Spaulding, the great apostles who went before the covered wagon to the Pacific coast, Sheldon Jackson, who redeemed Utah from the Mormons, and founded the Missions of Alaska; the great foreign missionaries: Samuel Mills, the Scudders, Jessups, Brown, John Leighton Wilson (who led the English government to free its slaves), H. C. DuBose (founder of the anti-opium league), Wm. M. Morrison (who brought the King of Belgium to terms on the rubber slaves), these and many others from our land and across the sea, (Livingston, Duff, Paton, Morrison, Moffatt, Mackay, a great army of them) have borne the banner of King Jesus into "no man's land" in the name of the Presbyterian Church.*

"And what shall I more say? for the time would fail me to tell" of that mighty host "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens . . . . . were tor-

*During the winter of 1924 **The Christian Century,** of Chicago, took a straw vote to ascertain the twenty-five—not most popular, but most influential ministers—. It was possible for nearly two hundred denominations to vote. The Presbyterian is not the largest, not the next largest denomination in the country. The Presbyterians did not cast the largest ballot. One other denomination cast nearly twice as many votes. The paper under whose auspices the vote was taken was not Presbyterian, and yet eight, or approximately one third of the whole chosen were Presbyterian. (See Literary Digest March 21, 1925).

tured, not accepting deliverance; that they might obtain a better resurrection; others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments; . . . . . were tempted, were slain with the sword; they wandered about . . . . . being destitute, afflicted, tormented, (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith *received not the promise; God having provided some better thing for us, that they without us should not be made perfect.* Wherefore seeing we . . . are encompassed about with so great a cloud of witnesses let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith . . . . for . . . . *'we'* have not yet resisted unto blood striving against sin." (Heb. 11:32-12:4).

Here then, is the record our fathers have made and left to us, their children; the first to send out foreign missionaries, the first to translate the Word of God for the pagans, the organizers of the first Protestant Bible Society, the first to organize a Woman's Missionary Society, the first in service to the heathen, the Mohammedan, the Roman Catholic and the Jew, the first in gifts for the spread of the Gospel, the first to urge that every member be enlisted in the extension of the Gospel, the first to attain an ideal of *more for others* than ourselves, the first to write a Protestant Catechism for the systematic instruction in the teachings of the Word of God, the first to send Protestant Missionaries to the American Continent, the first to raise the voice in a formal way in behalf of the independence of America, the first in the service of her independence, the Revolutionary War, the first in urging the high ideals of Christian Education, the first to raise a voice for universal peace, the first in willingness and readiness to lay down life for the cross of Jesus Christ.

"Faith of our fathers! living still
In spite of dungeon, fire and sword;

Our fathers, chained in prisons dark,
Were still in heart and conscience free.
How sweet would be their children's fate
If they, like them, could die for thee!

Date Due

We will be true to thee till death.''
Faith of our fathers! holy faith!

BIBLIOGRAPHY.

Some years since, the publishing agents of the Methodist Episcopal Church South assembled several works of importance on Methodism and advertised and sold them as a set under the general title, ''Methodist Armor.'' There are certain works, simple in form but comprehensive in character, that all Presbyterians should read and our Publication Committee would do well to advertise as ''Presbyterian Armor'':

The Confession of Faith, Larger and Shorter Catechism, Form of Government, and Discipline and Directory of Worship;

''The Creed of Presbyterians'',—E. W. Smith;

''Presbyterian Principles and Practices'',—S. L. Morris;

''Presbyterians 300 Years Ago'',—D. R. Breed;

''Presbyterians and the Revolution'',—D. R. Breed;

''The Presbyterian Churches'',—J. V. Stephens;

''Famous Missionaries of the Reformed Church'',—J. I. Good;

''Southern Presbyterian Leaders'',—H. A. White;

''Makers of the American Republic'',—D. Gregg;

''Centennial of Home Missions, 1802-1902'';

''Chicago A Presbyterian City''.

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